

THE BAPTIST RECORD.

OLD SERIES VOL. XXXV.

JACKSON, MISSISSIPPI, JUNE 29, 1911

NEW SERIES, VOL. XIII, NO. 26.

VIEWING THE SILVER WEST

The golden West has turned to gray,
The shadows 'round me fall,
But thoughts like these I need not pen
For these are known to all.

But when I say some life has gone
Beyond the western hill—
Farewell; ah, friend, farewell
No one thy place can fill!

The sinking sun that sets today
Will light another shore,
But not of him who goes away,
To live again no more.

How dark must be the coming night,
When life at grave must end,
Because the soul sets out to sea
Without a Pilot-friend!

But not to him who leaves this world
No more in sin to roam,
His last farewells are "sweet goodbyes"
To meet again at Home.

I know not where my sun may be,
But this I know 'tis true,
My life like other lives must go
Into the fading blue.

I do not fear the coming night,
Nor do I dread the sea,
For Jesus Christ, the Pilot-friend
Will safely pilot me.

So let me live, O Lord, for thee,
That when I've crossed the bar,
My life will be to those behind
A bright and shining star!

Then I another land shall walk
A crown of stars shall wear,
My home will be the Home of Love,
My life, the Life of Prayer.

Carl Monroe O'Neal.

News in the Circle

MARTIN BALL.

The new church, Broadway, organized in Galveston, Texas, a few weeks ago, has just had a glorious meeting. State Evangelist W. F. Foster did the preaching. 33 additions. The church now numbers 84. They are contemplating building soon. Pastor D. W. Wilson is happy.

Rev. R. M. Jones, who has been pastor of the Second church, Laurel, for the past three years, has resigned to take effect September 1st. His future plans are unknown.

Rev. J. C. Culpeper, of Newton, is assisting pastor of C. Jones in a meeting at Lueders this week. May gracious showers of blessings come upon them.

Pastor C. C. Jones was recently aided in a meeting at Vistry by Rev. S. B. Culpeper. After three days' preaching, Brother Culpeper took the mumps. There were nine conversions.

Pastor Farr has just closed a fine meeting at Durant. The preaching was done by Dr. W. D. Nowlin, of Lakeland, Fla. Much interest was manifest in the meeting from the first.

The meeting at Winona in which Pastor Bell was aided by Dr. John M. Anderson, of the Home Board, brought many blessings to the church and community. The meeting was efficiently led by Rev. Otto Estel of Clinton. Everybody is happy.

Mr. Gordon Poteat son of Dr. E. M. Poteat, President of Furman University, Greenville, S. C., has entered the ministry. The Baptist Courier says of him: "He is a young man of snow-white character, finely polished spirit, seriousness of mind, and tenacity of purpose."

Emily W. Hunt, of Denison University, succeeded herself as President of the Northern Baptist Convention. Rev. Cornelia W. Wilkin, President of the Foreign Mission Society.

Mr. J. L. Ayres has resigned at Jackson, Mo. He says he does not desire a pastorate in a town. He wants to get away from the strain of the city and town and spend more time in literary and lecture work.

Pastor L. Smith has just closed a splendid meeting at Ashdown, Ark.—41 additions, 36 for baptism.

Central College, Ark., to which Dr. J. W. Longo has been elected President, is adding to its courses a department of household economies. This department will deal especially with the administration and the practical affairs of the home.

The church at Monticello, Ark. raised the money and sent pastor J. F. Tull to Philadelphia. He is worthy of such consideration.

We regret to learn of the death of Mrs. B. Lockett, wife of our missionary, B. L. Lockett, in Africa. She was a great woman and an effective missionary.

Pastor J. B. Quinn writes from Columbia: "I have just buried the wife of C. E. Bass, of Brandon. She died at her home last Friday night and was brought to Bunker Hill, this county. Brother Bass has a nice country pasture near Brandon." Our prayers and sympathy go out for this brother in this hour of sore bereavement.

Baylor University has conferred the degree of D. D. on Assistant Secretary J. F. Love, of the Home Board. Lake Forest University, a few years ago, conferred this same honor on him.

We welcome Brother S. P. Haman, brother of our late beloved B. G. Haman, into the work of the gospel ministry. May he prove as efficient as his noble brother.

Rev. W. B. Sansing, pastor at Yoakum, Texas, is succeeding splendidly in his new field. His church will commence the erection of a new building soon, to cost about \$25,000.00. The Sunday School has reached two hundred and fifty.

Evangelist R. F. Tredway, of Mansfield, La., lately closed a fine meeting at Evergreen, La. Serious trouble had existed in the church for several years. Families had been separated. All this was allayed and 66 were added to the church.

Dr. George B. Leavell, a recent graduate of the Louisville Medical College, has decided to go as a medical missionary to a foreign field. He is a brother of L. P. Leavell and Jas. B. Leavell.

Evangelist Weston Bruner has just closed one of the greatest meetings in the history of the First church, Ashville, N. C. 75 additions.

Evangelist T. T. Martin began a meeting last Sunday with pastor H. Boyce Taylor at Murray, Ky. This is the seventh meeting Evangelist Martin has held at Murray.

Evangelist W. L. Head recently assisted pastor J. A. Roler at Rosen Heights church, Ft. Worth, Texas, in a fine meeting. 111 additions, 66 by baptism.

Dr. W. A. Atchley, Broadway church, of Knoxville, Tenn., has resigned and taken charge of the First church at Butte, Mont. He is a splendid preacher and successful pastor.

Evangelist S. W. Kendrick, of Tennessee, recently closed a successful meeting at Etowah, Tenn. There were 65 additions, all grown men, and women with a few exceptions.

Pastor A. H. Wynkoop has resigned at Albemarle, N. C., to take effect September 1st. Prosperity has attended his efforts at Albemarle.

The Religious Herald suggests that the Southern Baptist Convention be divided into three conventions to meet annually and a

triennial, with limited representation. This is something to think about.

Dr. W. M. Vines, of the First church, at Ashville, N. C., has accepted a call to the First church, St. Joseph, Mo. He has been at Ashville for five years and has accomplished much good. The Missouri brethren are happy over his coming.

That "Fourth Division" Once More.

In the Baptist Record of June 22nd, Bro. C. V. Edwards, of Greenwood, writes a two and one-half column article on "A Protest and an Open Letter." Now, I have no desire to deal in personalities with a brother through the columns of a religious paper, for that smacks too much of a certain kind of campaign literature. I have nothing in the world against Brother Edwards, nor do I think he has any thing against me, for he said in his article that "lapse of memory and honesty of purpose excuse Brother Riley," and he calls me "brother" eighteen times, and says my picture is "handsome."

Brother Edwards closes with "Now, I do not intend to say in this already too lengthy article what I approve or disapprove in the above," intimating that in another article he will discuss division four, "The Sunday School Should be Denominational," for which we will look with much anxiety and read with great pleasure.

Yours for consistency and Bible truth,
G. W. Riley.

Houston, Miss.

The Foreign Mission Debt and How to Raise It.

The debt a little less than ninety thousand dollars and we have a little over twenty-three thousand churches in the Southern Baptist Convention. To raise the debt means an average of about \$3.85 to the church.

I will tell you how we raised our part in the churches I have the honor of serving. I proposed in each church to give one dollar if the members would join me in it. Every church gave more than I expected and two went a way out ahead. Vaiden gave \$7; Coffeeville, \$8; West, \$10; Duck Hill \$30.50, making a total of \$55.50. This just after closing out our Foreign Mission work in April with about \$175.

All this matter of removing the debt needs, is for our pastors to show the churches the need and lead out in it and it will be paid many times over.

My churches paid the part of fifteen churches, eleven more than our part. Let every pastor take this matter to the Lord and then bring it before his people.

Yours for success,

M. J. Derriek.

Rev. G. W. Riley, of Houston, preached the commencement sermon at Houlika and Calhoun High Schools.

Stay, stay at home, my heart, and rest;
Home-keeping hearts are happiest;
For they that wander, they know not where,
Are full of trouble, and full of care;
To stay at home is best.—Longfellow.

Program South Mississippi Baptist Sunday School Convention.

WEDNESDAY.

- 11 a. m.—Sermon Rev. R. H. Tandy
The Purpose of the Convention
- 2:30 p. m.—Devotional, led by Rev. E. D. Solomon.
- 2:50 p. m.—The Best Thing in My Life
By a representative from every School present.
- 3:30 p. m.—Some Weak Points in Our School and How to Overcome Them
Led by Rev. Bryan Simmons
- 4:00 p. m.—Address, Dr. Harvey Beauchamp, Dallas, Texas.

WEDNESDAY NIGHT.

- 8:00—Teacher Training, Prof. J. T. Wallace, Mississippi College.
- 8:30—Address—Prof. G. W. Macon, Howard College, Ala.

THURSDAY MORNING.

- 9:00—Devotional, Dr. F. H. Funderberk, Prentiss.
- 9:20—The Teacher's Inner Life, Dr. W. C. Grace, Gulfport.
- 10:00—Address, Prof. G. W. Macon.
- 10:45—Primary Work in My School, Mrs. J. A. Lee, Meridian.
- 11:00—Primary Work, Mrs. Weishaup, New Orleans.
- 11:30—Address, Dr. J. T. Henderson, Bristol, Va.

THURSDAY AFTERNOON.

- 2:30—Devotional, Dr. T. J. Shipman, Meridian.
- 2:45—Superintendents' Conference, led by Dr. J. W. Provine, Mississippi College.
- 3:25—Lesson Preparation, Miss M. M. Lackey.
- 3:45—Sunday School Architecture, J. E. Green, Columbia.
- 4:05—Standard of Excellence, Dr. Harvey Beauchamp.

THURSDAY NIGHT.

- 8:00—Departmental Organization, led by Dr. Harvey Beauchamp.
- 8:40—Address, Dr. T. B. Ray, Richmond, Virginia.

FRIDAY MORNING.

- 9:00—Devotional, Rev. Zeno Wall, Mount Olive.
- 9:20—Sunday School Music, T. S. Jackson.
- 10:00—Address, Dr. T. B. Ray.
- 10:45—Class Organization, led by Mrs. I. P. Trotter.
- 11:30—Address, Dr. J. T. Henderson, Bristol, Va.

SPECIAL MENTION.

There will be special conferences on primary work, led by Mrs. Weishaup, of New Orleans, in separate rooms for primary workers. There will be a special conference on class organization led by Dr. Beauchamp. There will be special conferences for any other work needed for town, or country Sunday Schools.

"And the Glory of the Lord Shall Be Revealed and All Flesh Shall See It Together."—Isa. 40:5.

Did you ever climb mountains? Did you ever stop at the bottom of a sheer wall

of rock and look up and up and up and wonder and worship and revere at the divinity that could place that wonderful rock wall in place and hold it there? Did you ever come to a wall of rock and look up and feel the nothingness of yourself—the sheer-ness of your physical inability to climb it? To even lift yourself one foot's length up? To me, reading Isaiah is mental mountain climbing—I get to the foot of a wall of thought and I look up and wonder and reverence at the vastness, the power, the strength, and feel deeply impressed with the fact that no mortal mind can scale the wall. To me, the book of Isaiah is the grandest literature—the most perfect literature—the purest literature—the most beautiful literature. Charles Kingsley writes of "The Thunder-Roll of Homer's Poetry," and it does roll like thunder—but the mighty music of the expression in Isaiah is like unto all the sounds and songs and scenes of Nature condensed into one grand swelling note that sounds down the ages, from the beginning unto the ending, from the ending unto the beginning—deep, solemn, pure!

The one idea I get that lifts me up to the heights is optimism—he holds an optimism so fine and high, so necessary and so easy to hold on to—and we must hold on to it if we are to tread successfully the mazes of circumstances.

No one can read Isaiah and doubt the divine inspiration back of it all. No human intellect could compass the limitless limits of the thought; no human heart could hold the splendid insight into the needs of things. No human mind could grasp the magnitude of the mysteries.

We read chapters from this book to comfort the despairing, to soften the cynical and reckless, to calm the troubled, to lift up the hurt and arouse the apathetic. Some writers and scientific thinkers hold the opinion that three or four people helped to write this book because of the difference in the conception of thought, in some places the tracery of thought is as delicate as the softest lace. In others, as strong as iron network. And some think this could not be possible in one man, but I attribute the difference to the varying moods of this great nature. Sometimes in righteous indignation at the sin and evil he is thundering prophecies of punishment; at other times in love and in a divine understanding of weaknesses, he is pouring out the balm of Gilead.

In the 19th chapter where he bears the burden of Egypt, he, at first is wrought up with the evils that have been and are to come, but before the chapter closes he says, oh, so calmly: "In that day shall Israel . . . be a blessing in the midst of the earth."

Chapter 22 is a cliff I cannot compass—"The burden of the valley of vision." And the comfort in chapter 55! Have you ever looked on that chapter as the key link of the chain of Scripture thought—that link holds the key that will unlock for you who read and believe it, the very doors of heaven. Read it, study it, and hold its beautiful and comforting truths close to your heart. The 53rd chapter is but a prepa-

ration for the 55th. We are counting the links in the chain and know that we are nearing the link which hangs the key to immortality.

The pendulum of Isaiah's nature had a vast momentum, a terrible momentum, swinging from the heights to the depths, and from the depths back to the heights. There are many natures whose lives hold no pendulum, these cannot reach the fullness, because the pendulum must start from the depths with momentum sufficient to make it touch the heights. Many natures can look into the future and see the depths and the heights that others must know, but a few natures must suffer the swinging of the pendulum in their own lives; must quail with terror and weakness in the depths if the pendulum is to have momentum to go to the heights. How many can say with Scriptural desire and spirit: "Dear Lord, I will accept the suffering of the depths, if at intervals I may reach the heights."

In the 55th chapter Isaiah was on the heights, and the splendor of the sunshine can diffuse all about and below—all you must do is to make your soul receptive and God can do that if you ask Him, but God must know that you can stand the test, that you can go down into the shadowed depths and into the caves of black despair and all the while feel "the sun is shining somewhere—I must fight my way back to it and I will," for like Paul, "I can do all things through Christ who strengtheneth me."

When we can pay the price; when we can fight the battles; when we can live and hope and trust through the caverns of despair; when we can reach out in the gloom and take hold of the everlasting hand and rise—rise—rise—then we can feel the splendid optimism of the grand old prophet and hear and understand the thunder roll and lightning flash, and gentle rainfall of his prophecies, and hold his optimism in our souls as a light to guide us to the Perfect Day.

Long Beach, Miss.

Railroad Rates.

Please publish in The Record that the railroads leading into Laurel have agreed to give a rate of one and one-third fares plus twenty-five cents for the South Mississippi Baptist Sunday School Convention, which meets here from July 5th to 7th. It is necessary for those coming to pay full fare coming, and to get a certificate from the agent where they purchase their ticket. This certificate July signed by the Secretary of the Convention, presented to the agent at Laurel, will enable them to purchase a return ticket for one-third fare plus twenty-five cents. This reduction is given on the basis of two hundred attending, which we believe we will have, but everyone ought to secure the certificate so as to swell the number.

Very truly,
Goode Montgomery.

It is greater to do lieutenant's service with captain's ability, than to wear the double bar on a single bar shoulder.

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"In the Next Issue."

Quite frequently we receive an article
for publication, accompanied with the re-
quest that it "appear in the next issue." It
has occurred to us that probably those who
make the request do not fully realize what
they are asking.

The difficulty of complying with such a
request will be readily realized when we re-
call that the day before the paper appears,
the printer is already at work on the next is-
sue. It must also be remembered that a
majority of those who press the "next is-
sue" proposition never give previous notice
of recording of their communication. Im-
agine the plight of an editor within two or
three days of publication and not knowing
where his material is coming from. And
yet this should be his condition, should he
try to secure contributions.

Not infrequently in some departments
of the paper, there will be on hand suffi-
cient matter for several weeks ahead. In all
such cases, we strive to conform to the rule,
"first come, first served." It may be count-
ed a remarkable coincidence, but neverthe-
less a fact, that these "next issue" publica-
tions are usually as notable for their length
as they are for their merit.

In spite of all this, some good brethren
manifest impatience, and others lose their
temper because their request has not been
complied with. Probably a greater number
imagine that they know how to run a paper
better than to do any other one thing in all
the world. We are sure of this from the
great number who have told us so.

The advice from the editorial columns of

the Western Recorder so fully represents the
case in this office that we reprint it in full
with our full endorsement. If those who
write for the paper, understood matters in
the editorial rooms it would greatly help
matters all round. Again, we state that any-
thing that reaches us later than Tuesday
morning will stand a slim chance to get in
that week.

The Vulgarian.

"There is no place in society for the vul-
garian, least of all a high place. The coarse
man—the man of profane speech, and ob-
scene anecdote—is a positive menace to so-
ciety, even as a private citizen; for he cor-
rupts both by precept and example our
youth, and should, therefore, be severely
frowned upon by all good men and women.
There are many kinds of hypocrites, but no
man is a hypocrite in his pleasures. And
the man who finds habitual pleasure in pro-
fane speech and unclean anecdote, must
needs have also an unclean heart."

As the eye took in the above timely ed-
itorial paragraph from the esteemed Baptist
Record of this city, the following quotation
from Carlyle was suggested:

"The vulgarity of inanimate things re-
quires time to get accustomed to; but liv-
ing, breathing, bustling, plotting, human vul-
garity, is a species of moral ipecacuanha
enough to destroy our comfort."—Clarion-
Ledger.

We thank the Clarion-Ledger for this quo-
tation, appropos of our paragraph above.

The State of Mississippi as now constitut-
ed, is composed of seventy-nine counties.

Rev. Sid Williams is in a meeting this
week with Rev. G. W. Riley at Houston.

Rev. I. A. Hailey writes: "Rev. J. H.
Coin, of Atlanta, was with me two weeks
of the hottest weather in June. My peo-
ple were much pleased with the preaching.
Brother Coin has a new way of putting the
old truths. Several joined by baptism and
by letter."

We return thanks for an appreciated in-
vitation to attend the marriage of Miss
Pearl Jones and Mr. Ide W. Eager, on June
28th, at the home of the bride in Clinton,
Miss. Mr. Eager is a son of our long-time
friend, Prof. P. H. Eager, of Mississippi Col-
lege.

Our city was shocked last Sunday when
the news began to spread over the city that
little Elston Allbritton, eight years old, had
been drowned in the Belhaven lake in the
suburbs of the city. This is very sad and a
repetition of what we have altogether too of-
ten in Jackson. We extend sympathy to
the sorrowing family.

Again we call attention to what we are
sure will be a pleasant surprise and remind-
er in the form of a pink slip containing some
information that every honest person will
appreciate and be glad to respond to if he
can. It is necessary for these notices to be
sent to all of us, as these little matters so eas-

ily slip our minds. If the account is correct,
please remit if you possibly can; if incor-
rect, please keep perfectly cool, and write
us what you know about it and everything
will be made right. Please keep looking!

Rev. A. P. Graves, D. D., so well known
generally as an evangelist, left the walks of
men on June 4, 1911. He was eighty-two
years old, having been active in the Baptist
ministry for fifty of these years. Circum-
stances would seem to point to suicide by
suffocation. This is a sad ending of a long
and useful career.

Railroad Connections to the Baptist En-
campment, Blue Mountain, Miss.

The Encampment begins on Sunday, July
9th. The first day is of special interest and
all who can possibly do so should be there
for that day.

A special car is planned from Hattiesburg
via Laurel. If interested in it, write to
Rev. E. D. Solomon, Hattiesburg, or Rev. L.
G. Gates, Laurel. Fairly good connections
are made daily at Newton, Ackerman, Math-
iston, and Houston, with regular trains di-
rect to Blue Mountain, and this car will be
carried by one of those trains. However,
those coming too late to get this car, may ex-
pect the same connections at these points.

Immediate connection is made from the
M. & O. at Tupelo and New Albany in the
morning and there is but a few hours' wait
at each place in the afternoon.

Leaving Memphis at 3:45 in the morning
via the Southern, one reaches Blue Moun-
tain at 9:07 the same morning, and leaving
there at 8:45 in the morning via the same
route, he reaches Blue Mountain about
2:10, using a mixed train for the last thirty
miles of the trip. Leaving Memphis at
night via the Frisco, one gets an early morn-
ing train from New Albany or leaving in
the morning by this route, he reaches Blue
Mountain at night. We hear rumors of a
change in schedule that will enable one to
leave Memphis at five in the afternoon by
this route and reach Blue Mountain before
nine that night, but we have nothing of-
ficial. Train leaving Jackson at 2:20 p.
m., runs through to Holly Springs, making
connection for New Albany, where is a lie-
over for the night.

Parties leaving Jackson, Durant and Wi-
nona and coming via Newton, Ackerman and
Mathiston, respectively, should reach Blue
Mountain on the evening of the same day.

If any cannot get through tickets, they
should buy to junction point, taking receipt,
showing number of ticket bought, and at
junction point take a certificate showing
that they buy ticket to Blue Mountain. This
receipt and certificate combined will make
basis for reclaim of refund from the road
refusing to sell through.

Write or 'phone me or the college office,
Blue Mountain, for any further information
wanted about routes that your railroad agent
cannot give.

P. H. Lowrey, Jr., Sec'y.
Blue Mountain, Miss., June 26 1911.

Going to Palestine.

Twenty-one days have passed since we
started to Palestine, and we are still on the
wing. We have traveled many miles and
have had some very interesting experiences.
We have landed only twice, at Gibraltar and
at Naples, but we have seen land many
times, the Azores Islands, Portugal, Spain,
Sardinia, Italy, Stromboli, Sicily, Crete and
Malita just beyond the range of our vision.
At every sight of land visions arise, visions
that once were realities, so real that they are
now an important part of human history.
But we are on our way to Palestine, the
land of the Bible, and it is the Biblical part
of our journey that appeals to us most and
of this element I shall specially speak in
these letters. Of course, we enjoyed the
beauties of the Bay of Naples, and Naples
itself, and Capri, and the Blue Grotto, and
Pompeii and Vesuvius, but most of all, Pute-
oli laid hold of our imagination and our
heart. It was here that the aged and lone-
ly Paul landed when on his way to Rome, to
plead his cause before Nero, and not very
far from here the brethren from Rome came
out to meet him, and when he saw them,
"he thanked God and took courage," and
surely courage was needed for was he not to
stand alone undefended before the wicked
and cruel Nero.

"At my first answer, no man stood with
me, and all forsook me * * * notwith-
standing the Lord stood with me and
strengthened me * * * and I was de-
livered out of the mouth of the lion."—
II Tim. IV:16-17.

There were brethren in Puteoli when Paul
landed there, and they were only too glad
to have the great apostle "tarry with them
seven days." No light is thrown on the
happenings of those seven days except by
inference. Luke, so accurate and so full
in other places, is here strangely silent. How
did Paul occupy himself during those days?
Were they days of quiet rest and reflection,
in view of what might happen in Rome, or
did he spend much of his time instructing
and strengthening the group of brethren
who had so gladly received him? We do
not know.

Puteoli has now passed away, but we drove
so near to the spot where Paul and Luke
and Captain Julius and his other prisoners
landed, that we could have given them a
word of welcome and good cheer.

Sunday morning we went to the Scotch
church and heard a good sermon by the
aged pastor. He gave us nourishing food
and stimulating thoughts, and we went away
refreshed. We sailed away from Naples on
the good ship Zieten, of the North German
Lloyd Line, bound for Australia. Good
weather has continued to favor us, for until
now the sea has been like a lake. On leaving
Naples our hearts were no little moved by
the thought that we would travel over the
same route by which Paul came to Rome.

Our first sight of land was Stromboli,
standing like a sentinel in the midst of the
sea, still threatening passers by with fire
and smoke. As in the case of Martinique, so
here, the inhabitants of the large busy town
at the base of the mountain seemed to be

living in utter unconsciousness of their dan-
ger. There is a town at the base of Vesuv-
ius which has been partially destroyed four-
teen times and yet the people are crowded
together like ants in an ant hill.

Steaming along over a calm sea, with a
fresh spring breeze fanning our faces, and
filling our lungs, we soon hove in sight of
the snow capped mountains of Calabria to
our left and the green vine clad hills of Sic-
ily to our right, with the Straits of Messina
just before us in the distance. The moun-
tains of Italy and Sicily seemed to dovetail
into each other so completely, that I began
to wonder how our great ship would ever
find a passageway through, but actual ex-
perience taught us that the obstruction was
only an imaginary one, for as we approach-
ed, the pathway seemed to open before us
and for us, and we soon found that that
which seemed to be hedged in by high
mountains was an open passage about two
miles wide. So it is not unfrequently in
life, but we are slow to learn that the Pilot
knows, and that we can safely trust our
selves to his safe guidance, though Sylla
and Charybdis both threaten. Here Paul
and Luke passed safely and just over there
to the left is Rhegium, now called Reggio,
the first place they touched in Italy. "And
from thence we fetched a compass and came
to Rhegium, and after one day the south
wind blew, and we came the next day to
Puteoli."—Acts XXVIII:13.

Rhegium has had a very checkered history,
having been destroyed six times by war,
and twice by earthquake. Nearly opposite
on the shores of Sicily is Messina, now lying
desolate and in utter ruin. On December
28, 1908, the whole civilized world was
shocked by the terrible earthquake which
wrought such unprecedented havoc in Mes-
sina, Reggio and many neighboring villages.
More than one hundred thousand persons
lost their lives, and as many more were left
homeless. The whole world was touched
with sympathy and with a feeling of the
universal brotherhood of man as perhaps
never before, and messages and contribu-
tions came pouring in from every quarter
of the globe. Our Congress in Washington
at once appropriated \$300,000 for the suf-
ferers, and also ordered the great ship, then
in the waters of the Mediterranean, richly
laden with food and provisions of every
kind, and on its way to meet our navy re-
turning from its world tour to steam with all
speed to Messina and there deposit its pre-
cious cargo. Italy will never forget this
timely, generous and Christian act. It was
a practical sermon to all the world, only
possible as the outcome of the gospel which
Paul preached. Was there ever a better
national illustration of the observance of the
Golden Rule on a large scale?

John H. Eager

Religion and Life Insurance.

Some one recently wrote to the editor of
the Sunday School Times for guidance in
the matter of life insurance, which brought
the following reply: "It is just as much a
man's duty to provide today for a need of
tomorrow if he can do so, as to provide to-
day for today's needs. God nowhere prom-

ises to provide men with what they can get
for themselves. He never pauperizes us in
any way. We apply this principle of fu-
ture provision when we buy enough food on
Saturday to last over Sunday; it is not easy
to point out any difference in principle be-
tween doing this and carrying life insur-
ance. For life insurance, as conducted to-
day, is not in any sense a lottery or a gam-
ble; it consists of a common fund contrib-
uted to by many for the protection of many
as needed and based upon a rate of prem-
ium which is fair to all because of the care-
fully collected and observed statistics of the
death rate."—Selected.

Hickory Grove.

We had Children's Day at Hickory Grove
on the second Sunday. A fine dinner was
served on the grounds. Our young people
acquitted themselves with great credit.

To our great delight, Brother L. P. Leav-
ell was with us and delivered a fine lecture
on Sunday School work in the morning and
afternoon. Everybody was delighted with
his great lectures. The pastor preached at
night.

The pastor preached at Arkabutla last
Sunday morning and at night. The Sunday
School rendered a charming and helpful
Children's Day program.

Our annual protracted meeting at Hick-
ory Grove is set for the second Sunday in
July, and the one at Arkabutla for the
fourth Sunday in July.

H. F. Burns.

Durant.

We have just closed a great meeting, Dr.
W. D. Nowlin doing the preaching, and did
it well. Prof. W. J. Morris led the sing-
ing. A great preacher and singer. Twenty-
six united with the church.

Prof. Morris is with me in a meeting this
week at Gunnison. Pray for us.

Should you need a good singer for a
meeting, you would do well to get Prof.
Morris. His address is 922 West 20th
Ave., Pine Bluff, Ark.

W. E. Farr.

Clinton.

The B. Y. P. U. held its State Mission
Rally yesterday, as there are many teachers
here attending the State Normal who would
not be here in July. Dr. Bailey, of The
Record, made an address upon "Early State
Mission Work in Mississippi," and Dr. Lip-
sey spoke upon "Work of the State Mission
Board in Mississippi Now." Mr. W. H. An-
derson spoke upon "State Missions the Ba-
sis of All Missions."

A large crowd was present and the excel-
lent speeches were thoroughly enjoyed. An
offering amounting to about ten dollars was
made to State Missions.

Pastor, will your B. Y. P. U. do likewise?
J. L. Johnson, Jr.

There are now forty-nine states in the Un-
ion and no territory left out of which to
make the fiftieth. So we must be con-
tented with the forty-nine, unless some of our
outlying possessions shall be used.

Sunday School Lesson

To Be Studied With Open Bible

THE STORY OF TWO KINGDOMS.

Miss M. M. Lackey.

(Third Quarter.)

July 2

Isa. 37:14-38.

Isaiah's Prophecy Concerning Sennacherib.

Up to this time we have followed the story of the kingdoms, Israel and Judah. With the downfall of Samaria, given in Lesson 12 of last quarter, the Northern Kingdom came to an end. From that time, Judah, the Southern Kingdom, is the center of interest in the story. Our lessons for the next six months follow this history. The time of today's lesson is about 701 B. C., and the place Jerusalem. Hezekiah is the king of Judah, and Isaiah is the great prophet standing in his kingdom. The Northern Kingdom had fallen twenty-one years before this time. Judah was under the power of Assyria, but about four years before this lesson Hezekiah, against the protests of Isaiah, rebelled against Assyria to make an alliance with Sennacherib, king of Assyria, who was at home; but now he comes to conquer rebellious Judah. He forced Hezekiah to pay three hundred talents of silver and thirty of gold, which stripped the temple and the city. Then Sennacherib determined to destroy the city. His boastful defiance of Jerusalem and the splendid service of the prophet Isaiah at this great crisis in the history of Judah are the subjects of our lesson today. Be sure to read all the 36th and the 27th chapters of Isaiah. Then read Byron's poem, "The Assyrian Came Down Like a Wolf on the Flock."

Given text: "God is our refuge and strength, a very present help in trouble."—Psalm 46.

Of the desperate situation in which the kingdom of Judah stood at the time of this lesson. (See chapters 36 and 37.)

How many years had it been since "the year that king Uzziah died?" (Forty.)

What was the feeling of the people? (An impenetrable gloom had settled over them.)

Describe conditions about Jerusalem. ("The Assyrians were thronging around Jerusalem in myriads, filling the valleys with chariots and men. With pillage and fire they had devastated the villages and towns beyond; now the scourge had overflowed to the very gates of Zion. Bought off once by costly tribute, the horde had swept back again for the Assyrians knew no honor, and their cruelty was blatant and undisguised."—Rost.)

What was the general did Sennacherib send part of his forces to Jerusalem?

Repeat the Rabshakeh's boastful message to Hezekiah.

What did the messengers who met him on the wall ask him not to deliver the message in the Jews' language?

How did the Rabshakeh reply?

What were the people told about help from Egypt? (2 Kings, 18:21.)

Why were they told that Jehovah would not save them? (2 Kings, 18:22.)

How was this playing on the peoples' feelings? (The great mass of them were opposed to Hezekiah's reform measures.)

What was told them about Jehovah's inability to save?

Repeat the letter sent to Hezekiah. (Isa. 37:10-13.)

What did he do with this letter?

Repeat his prayer on this occasion. (Isa. 37:16-20. Every Bible student should commit this prayer to memory and ponder it often.)

How did Isaiah probably know of Hezekiah's prayer? (He was one of the king's confidential advisers.)

What is meant by "the virgin daughter of Zion" and "the daughter of Jerusalem?" (Jerusalem is personified as a girl, and Assyria has insulted her.)

Give the words of the braggart, Sennacherib. (Verses 24, 25.)

Give Jehovah's reply to the braggart. (Verses 26-29.)

What is meant by "and this shall be a sign unto thee?" (Signifying that Jehovah is faithful to his promise.)

Explain the reference to "this year," the "second year" and the "third year." (Agriculture will not be fully resumed until the third year; deliverance will be gradual, not sudden and startling.)

Give Verse 36.

Have we any further knowledge as to how this slaughter was accomplished? (It is supposed to have been a terrible plague that slew 185,000 in one night, but we do not know; we do not need to know more than God did it.)

SEEK FURTHER ANSWERS.

Do we pray to the same Heavenly Father that Hezekiah prayed to?

Does the realization of this fact determine your life?

Do you spread your every need before Him?

What do you learn from Hezekiah's prayer about the quality of true prayer; 1st, as to brevity, 2nd, as to adoration and thanksgiving, 3rd, as to prayer being an earnest appeal of one person to another.

Did you ever receive a troublesome letter?

What did you do with it?

Which plan is the wiser, yours or Hezekiah's?

Do we in this day ever need to be led by "the hook in the nose?"

Does God ever have to strike now with force in order to make men respond to higher influences?

Give some of the ways in which He strikes in this day.

Which will God punish most severely, profanity or cruelty to children?

Is the sin against God directly and personally more serious than the one against Him indirectly through His children on earth?

What is the foundation of a nation's strength?

What do we today owe to the deliverance of Judah from destruction?

Is it safe to walk by sight?

What is the safest course to pursue in any time of trouble?

On the Injunction to Wash Each Other's Feet.

(A good brother has asked me to write on this subject for the Baptist Record. I know nothing better than that which I received from Dr. Broadus forty years ago—H. F. Sproles.)

There are some devout and estimable brethren who believe that the Lord meant to establish the washing of feet as a church ordinance, or at any rate to appoint its observance as a religious ceremony. If this opinion is correct, they do right to maintain the practice, however the world may deride it; and the fidelity which is sometimes thus shown to convictions of Christian duty commands our sincere respect. Those who are satisfied that our Lord did not mean this, ought yet to inquire very earnestly what He did mean by so remarkable an act and the accompanying injunction. Let us always be careful lest in our disputes over a passage we fail to feel the duty of practicing those things which all must agree that it teaches.

What was the significance of the act of washing the disciples' feet, as performed by our Lord? It is mentioned only in John XIII. Let us endeavor to state the meaning of the passage.

On the night before His crucifixion, Jesus because He knew that the hour had come that He should depart out of this world to the Father, having loved his own who were now in the world (and whom He must now leave in the world) loved them to the end. This love, cherished to the end of His life, in the flesh, He strikingly manifests by the act which follows. And supper being served (the correct translation) notwithstanding the devil had already put it into the heart of Judas Iscariot to betray Him, and although He knew that the Father had given all things into His hands, and that He came forth from God and was going to God, He rises from the supper, deliberately makes all preparations as a servant would have done, and began to wash the disciples' feet, and carefully to wipe them. We learn from Luke (22:24) that "there arose also a strife among them, which of them should be accounted greatest." It would appear that this unworthy contention occurred after they reclined at the table, (beginning, perhaps, with a dispute about the place of honor or possibly about the question whether some one of them should not perform that washing of feet for which they had no servant, but which was desirable as they had just come from Bethany) and hence the fact mentioned by John that Jesus "rose from the sup-

per" and washed their feet, which we may suppose He would otherwise have done before reclining. This allusion in John forms a point of connection with Luke, and other such points occur afterwards.

Combining the narrative, we find a twofold signification of this impressive act.

1. It was a striking expression, given at the close of their long and intimate personal intercourse, of Jesus' tender yearning, unutterable affection for these men—though they indulged such unworthy feelings and Judas had already determined to betray Him, and though, He himself was so exalted in being, and now about to return to the Father. The penitent love of that sinful woman who made His feet wet with her tears; the fond, yet reverential friendship with which Mary of Bethany anointed His feet and wiped them with her hair; the gentle care with which grave men and refined women have been seen to bathe poor soldiers' wounds—these may give us some idea of the love with which their Teacher and Lord performed for Peter and John and the rest this service for which they had been too poor to have an attendant.

2. It was a lesson in humility. O, their miserable jealousy, their selfish ambition! "Which of them should be accounted the greatest?" in that worldly kingdom for which they were looking—it was the old dispute. Should it be those who had first entered His service, and who might think it their obvious right to take precedence; (Mt. 18:30); or the three whose names always stand at the head of those companies of four into which the twelve appear to have been divided; or the three who had been on the Mount of Transfiguration—should it be Peter, to whom such remarkable things had been specially addressed; or James and John, whose ambitious mother was akin to the future sovereign—who should be the greatest? Wonderful that He bore with them, and wonderful, O, brethren, that He bears with us when we, too, give way to unworthy ambition, or despicable jealousies. How patiently he had striven to cure this spirit, and to teach them humility. Besides often teaching it in words, He had once placed a little child in the midst of them as a pattern of humility; and now, last and most striking of all, He, though possessing universal dominion, condescended Himself to act as their servant, in a menial office. What a lesson not only to them, but to all men, through all ages.

3. There is also a third way in which our Lord's act was significant, though this meaning appears not to have belonged to the original design, and to have been mentioned only for the use of overcoming Peter's reluctance, Peter, just like Him, warmly attached to the Teacher, but thinking himself the best judge of what was worthy of him, declares, even when told that the meaning of the act will be explained to him afterward, that the Lord shall never wash his feet—never. Jesus answered him: "If I wash thee not, thou hast no part with me." Peter, just like him again, going from one extreme to another, says to Him: "Lord, not my feet only but also my hands and

my head," that is, his whole person, so far as uncovered. Jesus said to him: "He that has bathed (the exact meaning) has no need save to wash his feet, but is wholly clean, but not all," Judas being the exception. Washing any part of the body would easily suggest to a Jewish mind the idea of purification from sin, and our Lord wishes Peter to understand this office of affection and humility as at the same time symbolizing that purification from sin which was obtained through Him. If Peter had not the purification of soul which this washing symbolized, he could not share with Jesus in the spiritual blessings which were for Him and His. But he does not need the entire purification which would be represented by washing the whole person. He is like one who having come up from a bath has merely soiled his feet and needs only to wash them. He has had the bathing of regeneration (Titus 3:5), and needs only purification from sins subsequently committed, to be wholly clean.

Having completed the washing, our Lord reclined again in His place, and solemnly calling their attention, declared that He had been giving them an example, that they ought also to wash one another's feet, for they certainly were not superior to their Master, and should not hold themselves above doing what He had done. Now did He mean that they should wash one another's feet when there should be occasion for it as an actual service, not shrinking from it as degrading, but exalted by love, as He had been, above the feeling of humiliation—or did He mean to establish feet-washing as an ordinance, or appoint it as a ceremony?

Of the latter, where is the proof? Our Lord had not washed their feet as a mere ceremony; it was an actual service, promoting their comfort and appropriate to the occasion, and it was a proof that He loved them to the end, at the same time that it had, as performed by Him, a symbolical meaning. When He tells them not to shrink from doing the same service that He had done, the presumption would certainly not be that they were to make a ceremony of it. Yet, this presumption is absolutely all the authority that can be found for feet-washing as an ordinance, or ceremony. There is no allusion to such a ceremony in the Acts or Epistles, none whatever; and it is several centuries before such a ceremony is at all heard of in the history of Christianity. Nay, it happens that we have an Apostolic allusion to feet-washing as an actual service which effectually disproves (though one is under no obligation to prove a negative) the idea that it was practiced in the Apostolic churches as an ordinance or ceremony.

When Paul wrote his first epistle to Timothy, the latter was laboring at Ephesus; and there seems to have been a peculiar arrangement there by which certain widows were supported by the church and expected to work among the female members (when it was contrary to oriental manners for ministers to visit families) and especially, of course, among the poor and sick. The Apostle gives some directions (1 Tim. 5:1-

16) as to what persons shall be put on his list. (1) The widow must not be under sixty years of age, lest she marry again and break up the arrangement. (2) She must be one who had no children or grandchildren able to support her. "If anyone provide not for his own and especially for those of his own house, he has denied the faith, and is worse than an unbeliever"—a passage often misunderstood, for it simply teaches that a man must support his family himself and not throw them on the church to support. (3) She must be a person suited by character and experience to the work expected—"well reported of for good works—if she have brought up children, if she have lodged strangers, if she have washed the saints' feet," etc. Maternal experience prepared her to counsel mothers, and gave greater assurance that she would be kind and sympathetic; previous beneficence and hospitality showed her to be the right person for going among the poor and the suffering; and, if, when she had a home and brethren used to visit her, she did not hesitate, being too poor to have a servant for the purpose—to wash their feet herself then she would not shrink from washing the sores of the sick and ministering to any and every want. Now if feet-washing had been observed in the Apostolic churches as an ordinance or ceremony, the fact that a given old sister had practiced it would furnish no evidence of her fitness to be put on the list. But it is manifestly here presented as such evidence. Therefore, feet washing was not observed as an ordinance or ceremony.

It may be replied that as feet-washing is a humiliating thing, only the most humble and devout would observe it, and thus the observance would be proof of unusual piety. It is very natural that the few persons who conscientiously practice the ceremony, unsupported and sometimes ridiculed by the great mass of professing Christians, should think this a valid reply. But they forget that if feet-washing had been a church ordinance or appointed ceremony, it must certainly have been generally observed by the Apostolic churches. If it had been a known duty to practice the ceremony and yet so commonly neglected that a person's having observed it was a proof of unusual piety, we should have had somewhere in the Acts or Epistles a censure of the neglect. It is exceedingly difficult to believe that the supposed duty should have been nowhere mentioned. It is impossible to believe that the general and habitual neglect should have been entirely overlooked.

Feet-washing, therefore as an ordinance, or appointed ceremony, is not only destitute of proof and supported only by an unfounded presumption; but we are able to prove the negative and show that it was not so regarded in the Apostolic churches.

What then did our Lord mean by saying that we ought to imitate His conduct on this occasion?

That we ought so warmly to love our brethren as gladly to render them any service in our power, even in things inconvenient or disagreeable, where occasion demands it. If a brother's muddy boots need to be blackened, his horse curried, his clothes

and brushed, his wounds bathed yes, if his feet need washing, and there is no want to perform the task, let us do it carefully and with pleasure, counting nothing a degradation which is done out of Christian affection and for the benefit of a Christian brother; yea, we should be ready to lay down our lives for the brethren." It must be a real service and not a ceremony. The wash feet which do not need it solely to show that we are willing is no more appropriate as it has been well said, than to make a ceremony of handing round a cup of cold water to disciples who are not thirsty.

To practice feet-washing as a ceremony is not an imitation of our Lord's example, it misses the point of His injunction. We should be willing to wash our brethren's feet whenever it is needful and appropriate, and to do things much more difficult and much more disagreeable—willing because prompted by love and sustained by humanity.

Beloved brethren in Christ, whatever may have been our practice as to the matter in question, let us cherish and cultivate a spirit of fervent Christian love, and act it out in all our relations to one another.

Meditations and Observations.

By X. X. X.

Sometimes duty requires us to do some unpleasant things, but the discharge of duty must take precedence over matters of mere pleasure. This was illustrated recently in the action of a Baptist church. One of its wealthiest and most influential members was a physician and owner of a drug store. Under the laws of his State he could sell whisky for medicinal purposes on a prescription from a physician. He was accused of abusing this legal privilege and when confronted, acted so unkindly that he was unanimously excluded. This was as it should have been. A church cannot afford to hold in fellowship men who do not put the service of Christ above business.

The fact that the State law allows a thing does not justify a Christian in doing it. If so many things clearly immoral would have to be passed over in silence by the churches, in many states we either have no Sunday law or very lax ones. Who would say this justified Sabbath desecration? Christians are under higher laws than those of a municipality, commonwealth or state; they are under the laws of God first and the State next.

Our churches need to exercise great care, discretion and courage in dealing with questions of discipline. But in this, as in all other matters, God is to be obeyed. It has always cost much to maintain spiritual truth and ideals, but the ends attained justify the cost. When we consider what He has done for us, we should only desire to know and do His will, leaving the results to Him who loved us and gave Himself for us.

Courtesy is a Christian grace as well as a social accomplishment. Parents and teachers should strive to instill considerateness in others in children, so as to make it nat-

ural for them to exercise this grace. Men who would be leaders among men must cultivate the sense of discrimination, learning whom to lean upon for counsel and help, at the same time learning how to alienate the fewest number possible of those who can be of no real assistance. It often happens that those who can render no appreciable help are capable of very obstinate hindrance.

Brethren who are situated where they are largely dependent on others for success must learn how to give as well as receive. An influential gentleman was once asked to render some material assistance to a certain institution. He responded promptly and enthusiastically to every call, until a representative asked him for money and still more service. He wondered if he really was appreciated or was simply being used. In order to learn before responding to the new call he determined to make a test. He made up his mind to contribute his money, time and influence liberally, if he was really esteemed but to leave the work alone if he was merely being used. He asked a favor that he regarded as very slight and in every way to the interest of the institution to grant. His request was treated with indifference and his presence ignored by the governing body of that institution. He came away from the meeting rejoicing that he was wise enough to make the test. He said on leaving, "All I want for my service and money is appreciation; this institution will not give it, but there are those who will. I will give them my services and my money." In this case one who would have been a good friend was lost but he did not become an enemy—he simply said nothing and worked where he was appreciated.

When we lose faith in men we are seriously crippled in business and society loses its charm and sweet fellowship. But faith in men has limitations. No man has a right to ask you to trust him beyond the bounds of reason.

The cashier of a bank was recently compelled to surrender his bank and all his property to the bank commissioner. Upon investigation it was found that he had been absolutely honest in his dealings, but that he had been grossly imposed upon by those in whom he believed and had risked and lost all in an attempt to help them. His condition was pitiable. Advanced in years, almost crazed by his humiliation, his wife broken hearted, and turned out of office penniless, all because he had misplaced his confidence. He was treated worse than if he had been robbed—he was robbed and that by those who posed as friends and could do more than take his money—they pilched his good name.

While trying to help others, and to help is our highest duty, we must guard carefully our resources of helpfulness. Philanthropy is a duty, but better still a privilege. It is neither to be misplaced nor abused, and should be guarded sedulously against imposition. The opportunities to render as high order of service as that of the Good Samaritan are too plentiful to knowingly take chances of being imposed upon.

Preacher, Go Home to Vote!

There are three thousand or more preachers who are qualified electors and are eligible to vote in the coming primaries on Aug. 1st and 21st. Unless they think of it and plan for being at the polls on these dates, many of these preachers will be engaged in meetings away from home and miss the discharge of the sacred duty of casting their ballots.

This is a very important occasion. Every citizen and especially those who are leaders in righteousness should cast his vote.

Let all praying men and especially preachers, arrange to be present and vote in these primaries.

Don't forget the dates!

T. J. Moore.

Laurel.

Our meeting in which Brother J. Bery Lawrence did the preaching, closed June 17th with 21 additions to the church. The preaching was of the highest order, especial emphasis being placed upon the old doctrines of repentance, faith, confession and the Holy Spirit's work in the believer. Brother Lawrence is one of our strongest young preachers and ought to be back in Mississippi. We hope to have him with us again.

Brethren, don't forget the South Mississippi Sunday School Convention which meets with us on July 5-7.

L. G. Gates, Pastor.

Highway to Happiness.

To be calm when others about you are troubled; to dream dreams and yet not to be mastered by them; to think and yet not make thoughts an end; to meet triumph without pride, and disaster without being embittered; to walk with the many and keep virtuous; to hold converse with the mighty and yet not lose the common touch; to be influenced neither by the criticism of foes nor the flattery of friends; to endeavor to be of service and helpfulness to others; to keep in mind the transitoriness of life's experiences; to love humanity and trust in God. These are guideposts on the highway to happiness.—A. T. Fowler.

The wrinkles in your mother's cheeks and the weary, tired look in her eyes are love marks for you, young woman.

When you look at your father's white hair and his slow step, remember that these marks are but simply jewels in his crown of love for you.

The church is a means to an end. Any church that believes it is the end is a curse to the community.

—Billy Sunday.

The Irishman had a correct appreciation of the business who, being asked by the judge, when he applied for a license to sell whiskey, if he was of a good, moral character, replied, "Faith, your honor, I don't see the necessity of a good moral character to sell whiskey."

What is Covetousness?

Rev. P. C. Spurr.

A phase of covetousness is what may be called commercial fraud. Micah 6:10: "Are there yet the treasures of the wicked in the house of the wicked, and the scant measure that is abominable? Shall I count them pure with the wicked balances, and with the bank of deceitful weights?" Deceitful balances. Orientals have no weights such as we have. They can often deceive, because their weights are so rude, and an unpracticed eye cannot tell how far the fraud is proceeding. The prophet had observed all this, and he says that the mother evil of his time is the spirit of money-getting. And covetousness makes people grab land to which they have no right; it makes them injure their fellows; it makes them build cities unjustly; it makes them resort to fraud in business. Such were the effects of covetousness in Micah's time. I want to ask you a question: "How many sermons have you ever listened to in your life upon the subject of covetousness?" Not many. I will undertake to say. Yet, our Lord Jesus Christ was always talking about it. "Beware of covetousness!" What is covetousness? The spirit of grasping, the spirit that always wants to get, and is never content with what it has got. A man may not have one single penny to his name, and yet be a covetous man; and a man may have twenty thousand pounds, and not have a spark of covetousness in him. Covetousness is in the spirit. What is that spirit? (I am following Micah.) Have you ever seen an octopus—that creature which is all head and suckers? The repellent creature is a lively image of the spirit of covetousness. To the young men and women here I say: "If you are on the high road to prosperity, and it is not hurting you, then God prosper you. But beseech Him to keep you free from the spirit of covetousness."

A Good Cure for Covetousness.

One of the simplest men I know in the Old Country today is a man who is extremely wealthy, yet his simplicity of life was extreme, and only God and himself knew what he gave away. Once he said to me: "Do you know I feel sometimes that money had the tendency to get the better of me, so I am giving ten thousand pounds to a certain church straight away to keep covetousness from growing." It is the spirit of covetousness that we need to be rid of. You may have little or much; that is not the point. It is not having much that makes covetousness; it is not having little that is the absence of it; but it is the spirit that with much or little we are determined to make everything serve ourselves. The time has come when the Christian pulpit should speak plainly about this matter, for, after all, the spirit of covetousness is responsible for most of our social misery. It makes a man as hard as the money that he worships. I say, further, that if of two men, one man must have more than the other, I would rather that the Christian man should have the more, because he can be trusted to make the better use of it. Frank Crossley, of

Manchester, was one of God's greatest saints. The work he did in Manchester with his money was something extraordinary. He was a genius of an inventor, and money flowed in upon him. Yet he lived the simplest of lives. He recognized his right to the income that his genius brought him, but he always regarded himself as a steward for the Lord. That is the Christian spirit. If it ruled in the world you would not need to talk about Socialism. There would be a new world tomorrow.—Exchange.

Religion and Politics.

The truth is what we want. As Christian men and women, we want the truth as to our relations and our duty to politics. Truth is light. It drives away the fog. It gives us a clear sky. It elevates us. The truth makes us free. Many Christian men have come to view politics as a subject so low, so mixed with crookedness and corruption that they had better leave the subject alone. To be in politics is to be looked upon as a dirty man, is the view many people take of it.

Politics is the science of government. God is the author of government. Then politics is just as clean as the hand of God.

Many Christian men say it will not do to mix politics and religion. If government has been authorized by God, we cannot separate politics and religion. It is not, as a rule, a good policy to mix too much politics in your religion but you cannot put too much religion into your politics. You can't be wrong politically and right religiously. You can't aid or encourage a wrong principle in civil government and enjoy the right relations with God who authorized civil government. You cannot knowingly vote for a principle not in harmony with righteousness, and then pray from your heart to God, "Thy kingdom come, and thy will be done."

If politics is not clean, then it is not politics. Wherever you find filth and crookedness in government, there appeareth the devil. It is not the hand of God. It is not government. It is anti-government or anarchy. Then it is clearly the duty of every Christian man to be a politician. It is our duty as Christians to endeavor to have the light of heaven guide in all things—social, commercial, political and religious.

The sum total of our lives, taken from our many relations, go to make up what we really are in Christian character. If we refuse the light of heaven as a guide, in any of our relations, we reject God.

It is the Christian voter's duty to keep politics clean. Corruption in politics is a direct reflection upon the church. This is especially true in a Christian nation and a nation where the people rule. There are but few communities in America where, if the church members would all vote as they pray, in which it would not be impossible for a corrupt man to be elected to office. It is the Christian's duty to stand for clean nominees for office and refuse to support any other kind. If this was a universal rule with church members we would find the po-

litical parties striving to see who could put up the cleanest and best men.

The preacher who says, "It is my business to preach the gospel," and offers that as an excuse for having nothing to say from his pulpit about corrupt politics, in my opinion has yet to learn what the gospel is. We, as a nation, are just as great as we are good, and no greater.

Our standard of statesmanship is just as high as the church demands it shall be.

Wm. E. Rutledge.

East St. Louis, Ill.

Worst Habit of All.

One habit alone is a most potent factor in the shortening of human life. Little need to tell what that habit is. We all know that the excessive use of alcohol drink removes years from the lives of men.

However, not many realize how much the length of life is lessened by the use of liquors. Some people will be disinclined to believe this statement, but it is a fact nevertheless and borne out by the following diagram:

A Graphic Story—

These lines tell the story. They show just how the use of intoxicating drinks is shortening the average life. At the age of twenty a young man may expect to live a certain number of years according to his use of alcoholics.

Habitual drinkers — 15 years.
Moderate Drinkers — 31 years.
Total Abstainers — 44 years.

Let men dispute artfully as they please against the doctrine of original sin, let them flatter themselves with the goodness of their hearts, and the goodness of their state, till they lull their conscience asleep and quiet their minds with the vain dream of safety and happiness; it will nevertheless appear in the conclusion that our carnal minds are enmity against God; and can never without renewing, sanctifying change, be admitted into his presence.—Jonathan Dickinson.

Faith is the backbone of the social and the foundation for the commercial fabric. Remove faith between man and man, and society and commerce fall to pieces. There is not a happy home on earth but stands by faith. Our heads are pillowed on it; we sleep at night in its arms with greater security for the safety of our lives peace and prosperity than bolts and bars can give.—Guthrie.

Faith is the Christian's right eye, without which he cannot look for Christ. It is his right hand without which he cannot do for Christ. It is his vital spirit, without which he cannot act for Christ.—Brooks.

Faith is to believe what we do not see; and the reward of this faith is to see what we believe.—Augustine.

The best part of our knowledge is that which teaches us where knowledge leaves off and where ignorance begins.—Holmes.

WOMAN'S WORK.

MRS. W. P. PRICE, Editor, Jackson, Mississippi.
 Director of all communications to Mrs. W. P. Price, Jackson, Miss.

Woman's Central Committee:
 MRS. A. M. KETT, Meridian, President of Central Committee.
 MRS. R. W. D. S. Meridian, Secretary of Central Committee.
 MRS. S. M. H. Meridian, President of Sunbeam work.
 MRS. MARTIN BALL, Winona, Pres. Young Woman's Missionary Union.
Officers of Annual Meeting:
 MRS. W. A. McOMB, Clinton, President.
 MRS. J. AVE, Clinton, Vice-President.
 MRS. W. W. RILEY, Jackson, Recording Secretary.

Announcement.

Mrs. W. P. Price, of Jackson, has been appointed Editor of our Woman's Page in the Record, the office made vacant by the removal of Mrs. Riley to Houston. We beg to ask for your hearty co-operation and earnest prayers in her efforts to make our Woman's Page what she desires it to be.

Central Committee.

Sympathy.

By St. Thomas Noon Tafford.
 It is a little thing,
 To give a cup of water; yet its
 draught
 Of cool refreshment, drained by
 fevered lips
 May give a shock of pleasure to
 the frame
 More exquisite than when nectar-
 can juice
 Renew the life of joy in happier
 hours.
 It is a little thing to speak a
 phrase
 Of comfort which by daily
 use
 Has almost lost its sense, yet on
 the
 Of him who thought to die un-
 moved 'till he fell
 Like the best music fill the glaz-
 ing
 With gentle tears, relax the knot-
 ted band
 To know the bonds of fellowship
 again
 And shed on the departing soul a
 sense
 More precious than the benison of
 friends
 About the death-bed of the rich,
 To him who else was lonely, that
 another
 Of the great family is near and
 feels.

Misses' Prayer Calendar.

July 2, Sunday—
 For misdeeds everywhere who
 proclaim the word.—Eph. 3:17.
 July 3, Sunday—
 For many conversions through
 the service of the Home Board
 evangelists.—Prov. 11:30.

July 4, Tuesday—
 That Christian patriotism may
 win recruits for Christ.—Proverbs
 14:34.

July 5, Wednesday—
 For Rev. C. E. Anderson and
 W. N. Bruton, Virginia.—Ps. 55:
 22.

July 6, Thursday—
 That each new town may have
 its church.—1 Chron. 22:11.

July 7, Friday—
 For A. S. Taylor, M. D., and
 Mrs. Taylor, Tang Chow, China.
 —Ps. 20:5.

July 8, Saturday—
 For homeless churches in the
 west.—Neh. 2:18.

Help us to commit ourselves to
 Thee in well doing, O faithful
 Creator and Redeemer.—F. B.
 Meyer.

**TO DRIVE OUT MALARIA
 AND BUILD UP THE SYSTEM
 TAKE THE OLD STANDARD GROVE'S TASTE-
 LESS CHILL TONIC.** You know what you
 are taking. The formula is plainly printed
 on every bottle, showing it is simply Quinine
 and Iron in a tasteless form, and the most
 effective form. For grown people and chil-
 dren. 50c.

It is with no little trepidation
 your new editor takes her seat in
 the editorial chair but recently so
 gracefully and graciously occu-
 pied by our beloved Mrs. Riley.

Having no previous experience
 in this line of work, the Woman's
 Page readers will have to be pa-
 tient with her until she "gets her
 hand in." She will need your
 prayers and assistance rather than
 your criticism.

Those who have in times past
 contributed to this department
 may feel assured that their letters
 will still find a hearty welcome.

There are doubtless many who
 have something they ought to say
 through these columns for the ed-
 ucation and encouragement of the
 sisterhood, and it is hoped that
 they will not be too bashful or too
 modest to speak out.

The Page must be largely what
 the women make it. Your Editor
 cannot "make bricks without the
 straw" and sincerely hopes the
 women will keep her bountifully
 supplied with "straw" in order
 that she may present to them, from
 week to week, an acceptable qual-
 ity of "brick." Bear in mind,
 it is not Mrs. Price's, but OUR
 PAGE!

In the conduct of life, habits
 count for more than maxims, be-
 cause habit is a living maxim, be-
 comes flesh and instinct. To re-
 form one's maxims is nothing; it
 is but to change the title of the
 book. To learn new habits is ev-
 erything, for it is to reach the
 substance of life. Life is but a
 tissue of habits.—Amiel.

Attention, Sisters!

Some friends have responded
 nobly to the call for help for
 Brother Cunningham and family.
 Others intend to respond but "the
 nearer duty" is causing them to
 delay. And some others are
 thinking that this is meant for
 my neighbor and not for me. Sis-
 ter, it is intended for YOU! If
 I had the time I should send YOU
 a personal letter; but we are in
 the midst of the Summer Normal,
 of which I am registrar, and ev-
 ery minute is taken up at the desk
 —so please send your contribu-
 tion, and do not fret because 'tis
 little. One garment, a yard or
 two of cloth, and anything that
 you may feel might be a help to
 you were you without clothes,
 will be most acceptable.

Somebody is going to have the
 pleasure of helping in this good
 work. Is that somebody YOU?
 M. M. Lackey.

According to the Home Mission
 Board report to the Convention,
 we had as a result of Home Board
 evangelism last year, 3,860 conver-
 sions. There were 455 volun-
 teers for the ministry and mission
 work. The report says: "Of
 course, we can never accurately
 measure results by mere figures.
 The work of Home Board evan-
 gelism is not the counting of the
 hands, not merely the counting of
 converts, although we rejoice that
 God has given us many converts to
 count. We frequently say "vis-
 ible results." All results are not
 visible."

The Magazine Exchange sugges-
 tion in Miss Heck's Convention
 address might be utilized by so-
 cieties greatly to their benefit.
 She says: "It is not until we
 have made a little start that we
 know how stumbling is our knowl-
 edge. You are asked to talk on
 Argentine, and in fifteen minutes
 you have told all you know and
 some you have guessed.

Arrange a scheme of magazine
 exchanges and let this include
 your Methodist, Presbyterian, or
 Episcopal friend. The black, yel-
 low or brown peril bear the same
 colors when seen through their
 eyes, and we need their point of
 view, and they ours to see the

Terrible Picture of Suffering.

Clinton, Ky.—Mrs. M. C. Mc-
 Elroy, in a letter from Clinton,
 writes: "For six years I was a
 sufferer from female troubles. I
 could not eat and could not stand
 on my feet without suffering great
 pain. Three of the best doctors
 in the State said I was in a crit-
 ical condition, and going down
 hill. I lost hope. After using
 Cardui for a week I began to im-
 prove. Now I feel better than in
 six years." Fifty years of suc-
 cess in actual practice, is positive
 proof that Cardui can always be
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 weakness and disease. Why not
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 ble and can be done in almost any
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Lv. Mendenhall... 7:10 am	Ar. Maxie... 11:39 am
Ar. Gulfport... 1:21 pm (No. 5)	Lv. Jackson... 2:30 pm
Lv. Jackson... 2:30 pm	Ar. Columbia... 6:00 pm
Main Line—Northbound.	
No. 4.	No. 6.
Lv. Gulfport... 7:25 am	2:00 pm
Lv. Hattiesburg 10:30 am	5:43 pm
Ar. Jackson... 1:55 pm	9:40 pm
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No. 102.	No. 110.
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Lv. Gulfport... 2:00 pm	Ar. Jackson... 10:02 am
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Ar. Laurel... 10:00 am	

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The Whittling Man.

He is an old man very thin and
 frail-looking. The occupation of
 business and the competence it
 once brought have gone with the
 years, and the mind has grown
 somewhat enfeebled, but he has
 been a lover of children always,
 and he gathers them about him
 still. As he takes his slow walks
 along the streets he carries a few
 bits of shingle or smooth pine in
 his hand, and wherever he stops
 for his frequent rests he is sure
 to be surrounded by a group of lit-
 tle ones eagerly waiting for the
 tiny rakes, swords and shovels
 shaped by his skillful pocket
 knife. "The whittling man,"
 the children call him and know no
 other name, but they all recognize
 him as a friend.

"When I get 'bout a hundred
 years old," said one little girl, ex-
 hibiting at home the wonderful
 spade that he had made for her,
 "and don't eat anything for ever
 so long, I'm going to be an old
 man just like him and whittle
 things for the children."

The elders laughed, but in what
 ever tangled language the little
 tongue had framed it, the child-
 ish soul had caught something of
 the beauty of that street picture,
 and the thought that when nearly
 every thing else had gone from a
 life the power to give pleasure
 to others might still remain. It
 is the most Christlike of all our
 possessions, and in some form or
 other it is nearly always ours
 while we care to use it. The
 whole-hearted old whittler, rest-
 ing on a step or a stone, and the
 group about him, are a bit of gos-
 pel framed in daily life—Ex-
 change.

Many a man makes his wife
 drudge for him all her life and
 then he shows his appreciation by
 putting a fine monument at her
 grave.

"Papa told me that he heard
 you were a poet."

"And how did that impress
 him?"

"He said he didn't believe all
 he heard."—Houston Post.

Freckles

Here's a Simple Remedy that ban-
 ishes Early Freckles Almost
 in a Night.

If those who freckle every sum-
 mer would get a two-ounce package
 of Kintho at once they would be al-
 most sure to have no further trouble
 when the hot sunshine discloses
 freckles on other people. One thing
 is sure—the quicker you use Kintho
 the sooner you'll be rid of your
 freckles. Get it wherever toilet
 goods are sold. If it fails, get your
 money back.



A Welcome Change

Smoke curling up from the farmhouse
 chimney as the men are coming in from the
 fields, gives a pretty suggestion of a good sup-
 per and a comfortable home. But it also
 means a hot, tired woman, working hard over
 a blazing fire.

Your wife can escape this with a New
 Perfection Oil Cook-stove.

A New Perfection keeps a kitchen many degrees cooler than any
 other range, yet it does all a coal or wood range can do. It saves time,
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 With the New Perfection oven it is the best cooking device you can
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The Law of Thy Mother.

John Ruskin, in counting up the blessings of his childhood, reckoned these three for first good: Peace—he had been taught the meaning of peace in thought, act and word; had never heard father's or mother's voice once raised in any dispute, not seen an angry glance in the eyes of either, nor had ever seen a moment's trouble or disorder in any household matter. Next to this he estimates obedience—he obeyed the word or lifted finger of father or mother as a ship her helm, without an idea of resistance. Lastly, faith—nothing was ever promised him that was not given; nothing ever threatened him that was not inflicted, and nothing ever told him that was not true.—The Standard.

A DELIGHTFULLY REFRESHING COMPLEXION CREAM.

Particularly in the hot weather. Hinds Honey and Almond Cream will be found a wonderful help to a clear skin and a fair complexion. If used every day, it will save even a delicate skin from the torture of Sunburn and the many skin troubles of hot weather. If the skin has been made rough and dry by exposure to sun or wind, this delightful snow-white lotion will cool and soothe the irritated surface and afford immediate relief.

Doctor's wife: "Yes, my husband is so rushed I scarcely see him five minutes a day."

Her friend: "Dear me, has a new epidemic broken out?"

Doctor's wife: "No, the people are beginning to return from the fashionable summer resorts."
—Lippincott's.

In Col. Bingham's new Catalogue he offers:

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"James," asked the Sunday School teacher, "did you memorize the first six verses of the 12th chapter of Joshua?"

"No, ma, was pressin' autumn leaves in that part of the Bible."
—M. L. Hayward in Woman's Home Companion.

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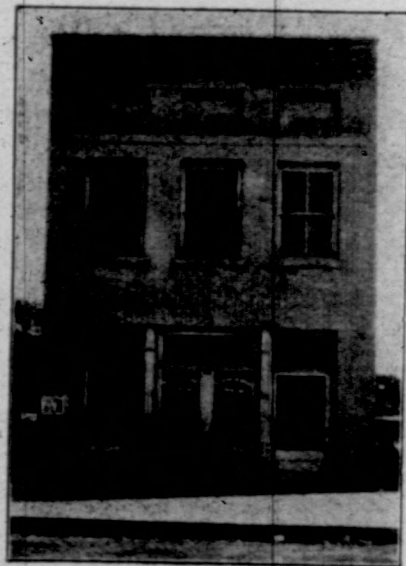
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A Tongue for All Else.

"I can't speak at the meeting—I simply can't. You must get some one else," exclaimed a young woman who had been asked to say a few words at a religious gathering.

"Why can you not speak for the Lord?" was the reply. "You are always ready at social gatherings to say anything that needs to be said, why can't you say something for the Lord? You have a tongue for everything else."

The young woman was silent for a little and then rejoined "you are right. I have a tongue for everything else." But I will speak. I have always thought I could not say anything at church meetings, but you have made me ask myself why I cannot."

So many Christians say they cannot speak for the Lord. But why? Let them, in all sincerity, ask themselves this question. If they were begged to speak for an earthly friend, whose noble life and teachings were not known or appreciated, as they should be; they would be only too glad to do so, and would count themselves base indeed, if they were unwilling to give their testimony. The condemnation is infinitely greater if they refuse to speak for the Master!

Christian Life All Gain.

Real Christianity means constant giving, but not giving up. Yet it is hard for some people to get away from the idea that friendship with Christ means the loss of much that is desirable. It does not. One who is familiar with the beech tree knows that its dead leaves often adhere all through the autumn and winter, but that when spring comes, and the sap begins to run through every fibre, the old dead leaves fall. But this is not loss. Life banishes death. He who gives Jesus Christ the right of way in his life will not count it a loss to have his sins cast away.—Selected.

The woman to be envied in the gospel is the mother of Zebedee's children, whose vain and selfish prayer was denied to her. The woman to be envied among us is she whose son sleeps in the heart of Africa; or she whose son has despised a base reward; or she whose son has faced and accepted his cross and found that death met him there. She also has her Magnificat to sing: "My soul doth magnify the Lord, and my spirit hath rejoiced in God my Savior." She has put on the crowning grace of womanly beauty—self-sacrifice.—W. M. Clow.

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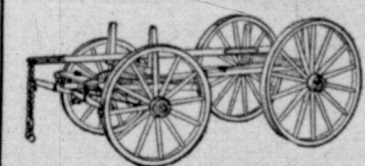
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Meet Allot Church and School Bells. Send for Catalogue. The C. & B. BELL CO., Hillsboro, O.

The Saw of Contention.

"Oh, Frank, come and see how hot my saw gets! When I draw it through the board a while it's most hot enough to set fire to it."

"That's the friction," said little Frank, with all the superior wisdom of two years more than Eddie boasted.

"Yes," said Sister Mary, who was passing, "it's the friction; but do you know what it makes me think about?"

"No; what?" asked both boys at once.

"Of two boys who were quarrelling over a trifle this morning; and the more they talked, the hotter their tempers grew, until there is no knowing what might have happened if mother had not thrown cold water on the fire by sending them into separate rooms."

The boys hung their heads and Mary went on: "There is an old proverb which says: 'The longer the saw of contention is drawn, the hotter it grows.'"

"I tell you what, Frank," said Eddie, "when we find ourselves getting angry, let's run out and use the saw uncle brought me, and then we won't find time for the saw of contention."—The King's Own.

A Curious Barometer.

A recent magazine tells how even the frogs have been set to work in Germany.

In every part of the globe people have various methods of determining the probable condition of the weather in the immediate future, and some of the methods used are unique.

In most instances the facts are obtained through the application of some law in nature, which, if properly understood, foretell atmospheric conditions pretty accurately. One of the most curious of the numerous methods of foretelling the weather is used in Germany and parts of Switzerland.

A frog is placed in a basin of water and a small stepladder also stands in the basin. The frog is said to hop upon the ladder and leave the water when a rain is coming. The heavier the rain, the higher up the ladder the frog will go. Citizens of these countries rely on this as the most accurate forecast of the weather. The frog is supposed to know by instinct what is coming, and man, who is supposed to be more intelligent than other creatures, profits by the wisdom of the frog.—Exchange.

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Stopped Those Pains.

Corn Hill, Va.—Mrs. Ida Conner, of this place, says: "For years I had a pain in my right side. I was very sick with women's troubles. I tried different doctors but could get no relief. I had given up all hope of ever feeling well. I took Cardui and it relieved the pain in my side and now I feel like a new person. It is a wonderful medicine. Many women are completely worn out and discouraged on account of some womanly trouble. Are you? Take Cardui, the woman's tonic. Its record shows that it will help you. Why wait? Try it today. Ask your druggist about it."

The Dawdler.

Have you a dawdler in your home? A member of the family who is added to the "last minute" list? A girl (it is usually a girl) who waits until the others are ready and then begins a frantic rushage of bureau drawers for veil, gloves, hatpins, and she keeps father or big brother waiting while she puts on the finishing touches. By the time that she is quite ready she is apt to hear some unwholesome truths that will make her eyes smart.

She has no excuse save that she didn't start to get ready in time. She dawdled over book, or conversation, or frittered away the time in dressing.

The dawdling habit is one that needs a firm stand in its correction. The first step is starting in time to get ready. The second is, when that insidious temptation, "I don't presently," dances through the mind to get up that very instant and do whatever is to be done.

Someone is sure to be inconvenienced by the dawdler's tardiness. Do not pass over these inconveniences lightly. Bring them home with severe lessons, to the one who has occasioned them.

The Way You Think.

"My mind is my own. I have a right to think as I please," asserted the young man.

The other one chuckled. "Certainly, certainly," he agreed soothingly. "Everybody has a right to think as he pleases. Only I should not have to have to answer for a bad taste in thinking as for a bad taste of drinking, or robbery, or cheating or lying. As far as that goes, I guess all the

other bad things mentioned began in bad thinking," and he smiled as he ended the quiet little rebuke.

He was right. Every word or deed recorded in the Book of Life—good or ill—sprang from some seed thought in a mind. What if you are free to think as you please; do you deliberately choose to generate evil thoughts, to grow into evil words or deeds? It would not be a very high ambition, would it?

You are free to think as you please. Yes, and you are therefore free to think such high and noble and holy thoughts as shall make you an uplift and a blessing in your place in life. You are not held down to any given level; you may rise as high as you can. With God's help, who knows that the heights you may reach in thought and its fruits, will be far above those yet reached by man? Pioneers of lofty thought—the list is a long and splendid one. Will you try for a place on it, close to the top?—Exchange.

Your Summer Vacation.

A great deal of time and money is wasted on summer vacations that are poorly planned, or not planned at all. That is why many business men never take vacations. They consider them wasteful. What benefit do you hope to derive from your vacation trip this summer?

This is one trip that you can take that will prove not only entertaining, and instructive, but immensely profitable to you. A trip that will bring you back to your home and work with renewed health and vigor. We refer to Rhea Springs, the famous health and pleasure resort—the mecca for health seekers from all parts of America.

Rhea Springs is located on the Q. & C. R. R., about two hours' ride from Chattanooga. Its beautiful scenery, delightful climate and wonderful mineral water give this resort a charm which health seekers have fully appreciated. Even before the white man set his foot on American soil, the health-giving properties of this famous water were appreciated and utilized by the medicine men of the Cherokee Tribe.

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That Layman's Question.

Heb. 6:4-6.

I do not know who this good man is—I wish I did, for, fearing that the paper man will put this in the basket instead of putting it on the hook, so that the laymen could see it, I would just write it to him, for I feel sure that his mind isn't satisfied yet.

I would tell him to get himself a piece of cardboard and draw him a diagram just like a ladder; make it two inches wide and put in the rounds just two inches apart; mark the first one Adam, and then draw a small line in the center to the second round, and mark the second Abraham; then draw two lines in center one inch apart, to third round; mark third round Christ. Now the lines are the middle wall or hedge around the vineyard. Now, draw your center line just nineteen-twentieths of two inches from Christ line and you will have the worlds from Adam down to the present time, described in the original by characters conveying about eighteen meanings, but given to us in the R. V. by the one word world.

Now get your book and read Romans 9:45; also Eph. 1:3-5. This is the people spoken to and whose condition is set forth in Hebrews 6:4-6. They were the great covenant people, having a great promise left unto them that became to them the age of hope, but the age to come was necessarily the pay age, and as Christ was the thing promised, it stands to reason that the Christ age was the pay age, the age to come, for hope that is seen is no longer hope, for what a man seeth, why doth he yet hope for?

There is nothing left for him to do but to lay hold of the hope set before him.

Now go back in the covenant and do not cross the Christ line at all, but just come to the hope set before them.

If they accept it, all is well. But if they fall away, then the Jewish Kosmos is lost, and it would be impossible to renew it. This is the great gulf between the rich man and Lazarus; between the reign of Christ as it is

today, and as it would have been if his own would have accepted him.

The children of the kingdom in the outer darkness. Impossible to renew them because the Gentile world are reclining with Abraham, Isaac and Jacob in the kingdom.

They that were ready went in and the door was shut.

This Scripture has no reference whatever to a regenerate soul, for as many as did receive him, even of this outcast people to them individually gave he power to become the sons of God, even as many as believe on his name.

So they that come to God by Jesus Christ, He will in no wise cast out, because they are the sons of God. It was not so with the characters spoken of in Hebrews 6:4-6.

I hope the layman will write now and tell us what he thinks about it.

James L. Arnold.

Mantee, Miss.

An irate old lady, the wife of a prosperous farmer on the outskirts of Philadelphia, stepped off a train in Broad Street Station the other day with a face like a thunder cloud. "What's all this here talk of educating young men to be civil engineers?" she screeched, indignantly. "What we need in this here country is more civil conductors and less sassy brakemen!"

If you are a vertebrate

Walk straight,

Talk straight,

Write straight,

And fight straight!

Never whine about your fate.

Anywhere and everywhere

Just be on the square.

Give the other man a chance;

Help him on while you advance.

If you are a vertebrate,

Just live straight!

—Exchange.

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If your heart is fluttering or weak, use "RENOVINE." Made by Van Fleet-Manefield Drug Co., Memphis, Tenn. Price \$1.00